

Conflict Resolution - Nouman Ali Khan

<http://www.youtube.com/watch?v=CvYNWNc4ghU>

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ

فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah . And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

[Surah Hujurat 49: 9-10]

This is Divine Advice given by Allah, and its miraculousness is shown through the words Allah chooses.

A French Orientalist commented on this ayah and claimed there was a grammatical mistake in this ayah, because;

Taa'ifat AAN = **2 groups** from the believers.

aqtataloo - **they** (plural, more than 2 groups) **fight**.

Then further Allah said, *fa asslihu baynahuma* [then **reconcile** between them two] - which again implies **2 groups**.

So why is aqtatalOO in the plural of more than 2, whereas ta'ifatAAN and baynahuMA refers to 2?

Now, moving onto the real discussion;

Who is fighting? 2 groups of the believers.

Before the physical fighting occurs, there are 2 different opposing groups facing each other. I.e. Group A, Group B.

When the fighting pauses, (i.e. it might be time for salah/prayer) - the 2 groups stop fighting. They pray in the same direction. Are they now 2 different groups, or are they ALOT of Muslims worshipping the same God? They are ALOT of Muslims worshipping the same God. So now they are MANY Mu'minoon [believers].

But when the pause stops, the two groups of Muslims are again split up into two opposing groups due to their differing views.

When Muslims fight each other, one group says we are true believers and says the other group are hypocrites or rebelling.
Likewise, the opposing group will say the same thing about the other group.

Allah tells us;

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا

if 2 groups [taa'ifatAAN] from the [min al] Mu'mineen [believers] aqtataloo/fight each other..

So Allah is giving each group the benefit of the doubt by naming the opposing group Mu'mineen [Believers]. This will make the opposing group have mercy and more thought/consideration about the ones they are opposing. *"They are my Mu'min/believing brothers on the other side..."* And we know that based on the sayings of Allah's Messenger, a believer is more sacred in Allah's sight than the Ka'ba itself.

فَأَصْلِحُوا بَيْنَهُمَا

*Fa aSlihoo baynahu*MA - then **make reconciliation** between them two.

The one who makes peace between them is also a Muslim. He might have biases in the beginning. But because he knows they are believers [Mu'mineen] from each side, he will have to be fair between them out of his loyalty to Allah.

So this *Mu'min* intermediary will help both sides to agree and make a balance, so one side of Mu'mineen might make a few changes to their ideas, on the condition that the other side makes equal amount of changes too. This allows fairness between both parties to come to a common agreement.

Now if they both agree and have reconciled, that is good.

فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ

Fa in **baghat** ihdaahuMA 'ala al ukhra..

if one of them **rebels** [*baghat*] against the other..

However, usually **there are some people from either group who aren't happy with the reconciliation conditions that were made in the meeting between the two parties.**

This group never spoke about their unhappiness before in the peace meeting, rather - when it was over, they went back and started discussing it secretly amongst their own subgroup. They now unite, and rebel against the united decisions of **reconciliation** that had been reconciled between the two groups of Mu'mineen [Believers] earlier.

فَقَاتِلُوا الَّتِي تَبْغِي

..then fight **the one who rebelled**

The *two parties of Mu'mineen* [*believers who reconciled earlier*], and the **neutral Mu'min Reconciler** of before - they have to now ALL come together, and they are **commanded by Allah** to fight **this new rebellious party.**

When there is a conflict between Muslims, and reconciliation takes place - usually, the believers get together and unite. But there is usually someone who will try to restart the conflict again between the people. So the people will say to each other; leave him alone.

But that IS NOT the right thing to do. Allah tells us that if the rebellious group tries to restart the conflict, then EVERYONE from the previous 2 groups of Mu'mineen, AND the neutral Reconciler has to get together against this rebellious group, and stop them. (Otherwise, its possible that this rebellious group might secretly spread the great conflict all over again amongst the Muslims gradually.)

So Allah is telling us to end their rebellion instead of just being silent about it.

حَتَّىٰ تَفِيعَ إِلَىٰ أَمْرِ اللَّهِ

until they **return** to the command of Allah

hattaa tafee'a ilaa amrillah -

tafee'a - faa'a = to return [from a bad state into a good state].

baa'a - (also means) to return. [going from a good state, and return to a bad state.]

raja'a - to return [i.e. back home]

Allah said; tafee'a in this ayah. This is implying to the rebellious group - if they return back to the main peace treaty - that is better for them. They are returning from a bad state into a good state by returning to the treaty again.

They're thinking that they're fighting for their own good. But Allah is telling them that returning to the treaty is better for them. [Since Allah likes that the Muslims unite - that is better for the Muslims as a whole.]

Amrillah - the decision the Mu'mineen [believers] made earlier to reconcile and unite - is now being referred to as the Command of Allah. So now Allah is making it an obligation upon this rebellious group to return to the unity the believers, since now Allah is calling it the Amr/Command of Allah.

Allah commands that the **Islah / Decision** the believers made is an obligation upon the rebellious group.

قَانِ قَاعَتَ قَاصِلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا
fa in **faa'**at fa asslihoo baynahum-maa bil '**adli** wa **aqsitoo**

so when they [the rebellious group] have **come back**, then **make settlement between them both** with '**adli** and **aqsitoo**.

faa'a - when they come back [from bad to good]

After alot of conflict between the two believing parties, then another conflict against the rebelling group - people might start to doubt the beliefs of this rebelling group who has now united with the Muslims, since they had caused alot of problems for the Muslims. So the believers might ask each other; *'How can we really trust these people we've fought with twice? What if they're planning something else again?'*

But Allah told us that the opposing groups are Mu'mineen [believers], so we do need to give them the benefit of the doubt after they have returned to unity.

Allah says:

'Adl - justice - you do justice, but you do it publically. [this is 'adl].

So Allah is telling that the **justice should be shown publically so the people know that there is no corruption/injustice against these people when making a settlement/agreement.**

This way, the public will see that these people were given the right to speak in court, to see the evidences, and if the rebellors were to complain in the future - the public could tell them that *'we witnessed your case, and you had the right to speak then if you felt there was injustice, so why are you rebelling now?'*

'Adl is advice to the community that wants to reconcile.

aqsitt - **qistt** - to be Fair/Just, in public and private.

[this is advice for the Muslims as a whole.]

Surely Allah loves the Fair & Just [in public and private].

The next ayah/verse;

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

ina ma al mu'minoona ikhwah;

The Believers are nothing more than brothers with each other.

فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

fa asslihoo bayna - so **make settlement/agreement** between

akhawaykum - **your brothers**.

Allah could have said *fa asslihoo baynaHum* - **make agreement between Them**. [3rd person]

But instead, Allah says; *fa asslihoo bayna **akhawaykum*** - **make agreement between your brothers**. [2nd person]

This brings a feeling of more closeness to your believing brothers and sisters.

Making Reconciliation between believes = You're a Mu'min!

So Allah is guaranteeing for those who make agreement between their Believing brothers/sisters, that they are also Believers / Mu'minoon. Allah is affirming for them that they don't just submit in Islam [as Muslims], but He affirms that **Emaan [Belief] is strong in their hearts** - so they are Mu'minoon for causing reconciliation between the other believers.

So if you are trying reconcile between the Muslims, then good news! It's possible that you are of the Mu'minoon who have strong Emaan in their heart.

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

wataqullah la ala kum turhamoon

And **fear Allah** that you may recieve Mercy

Be consciouss of Allah/fear him. Especially when you are making peace talks between the believers. Because when Muslims talk, shaytan comes to try to cause enmity between them.

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

And say to My slaves (i.e. the true believers of Islamic Monotheism) that **they should (only) say those words that are the best. (Because) Shaitan (Satan) verily, sows disagreements among them.** Surely, Shaitan (Satan) is to man a plain enemy.

[Israa' 17:53]

So when the Muslim speaks to another Muslim - especially when one of them is trying to reconcile 2 groups, shaytan/satan attempts to come between them and make one Muslim group misunderstand the other so more arguments occur.

What's the solution to these attacks from shaytan?

wataqullah - fear Allah / be consciouss of Allah..

la alakum turhamoon - so you can be shown mercy [from Allah].

This is the end of the Tafseer of these two aayaat.

The Biggest of Conflicts in the World can be removed by these simple steps.

Even in murder cases, Muslims have come together, read from and implemented these aayaat/verses, and settled their disputes. People can resolve these issues in villages, with just 2 Aayaat.

We ask Allah to make these aayaat a mean of guidance for all the Muslims.

There are 2 principles which are excessively praised in Islam;

1] Justice

2] Forgiveness

Justice - Allah orders us to be Just between mankind.

Forgiveness and Mercy - Allah promotes this between Muslims even more. Forgiveness and Mercy are praised between the Muslims.

The first time the major conflict between the Muslims happened in Islamic history was when Muslims never forgave each other, rather - they went for justice. If we have mercy on others, Allah will have mercy on us.